

SOCIAL PROGRESS



What Hope for America?
Amos, Prophet of Our Day
Education for Democracy

DECEMBER 1939

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SOCIAL PROGRESS

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No. 5

*What Hope for America?**

By Charles J. Turck

IN raising this question, "What Hope for America?" I speak not as a pessimist but as an optimist. The best definition I know of an optimist is that he is a man who takes the cold water thrown on his ideas, heats it with enthusiasm, makes steam and pushes ahead. Let us take the cold water that too many Americans are pouring on the fundamental principles of our society, heat it with some religious enthusiasm and then push on with new confidence in the stability and worth of American ideals. It would be a sad day for religion if these ideals were ever surrendered, for they had their birth in the Christian religion, and in the power of their maturity they represent Christian principles at work in modern society.

The first ideal which is part of the foundation of American democracy and which Christian education vigorously teaches is the notion of the worth of man. Dr. Charles E. Merriam, of the University of Chicago, writing in a technical magazine in October, 1938, declared that "the first principle of democracy is the essential dignity of all men and the importance of protecting and cultivating personality." That is how an eminent political scientist phrases that doctrine. Christians will at once recognize it as a modern interpretation of Christ's own statements, "How much is a man better than a sheep?" "What shall a man give in exchange for his soul?" "What shall it profit a man if he gain the whole world and lose his own soul?" A man's soul, a man's personality has infinite value, for upon it God has put an infinite valuation when he gave

* From an address broadcast under auspices of the Sesquicentennial Fund for Christian Education, Monday, July 3, 1939.

his Son for the redemption of mankind.

You will not be misled by any declaration of man's worth to believe that this personality of ours cannot be degraded and put to base uses. All about us in the common life of America are the human wrecks and misfits who have dishonored their personality. About us also are conditions of poverty and licensed evil that operate to make man less worthy of his high estate as created in the image of God. These social wrongs and individual misadventures are the expression of that part of man's nature that allies him with the beasts. But every man is also a living soul, with a direct filial relation to his Father God the Creator, and as such he stands above the right of any other man to exploit or abuse him. This is the heart of the Christian gospel in its social implications and this is also the heart of democracy.

The second ideal of American democracy is the sovereignty of Almighty God. Some one may say that this is a purely religious doctrine, and has nothing to do with our country. Let us turn back to the Declaration of Independence. "All men are created equal, and they are endowed by their Creator with certain inalienable rights." "Endowed by their Creator"—that is what makes the rights inalienable. If a government conferred rights, then a government could take them

away. But if the great mass of citizens believes that there is a just and sovereign God who bestowed upon all men equally the rights of life and liberty and the pursuit of happiness, then these citizens will resist unto death the effort of any government to take them away.

This kind of religious faith has enormous significance for the nation. It means that in the time of crisis, there will be many Luthers, announcing, "Here I stand; I can do no otherwise"; many Edith Cavells, declaring "Patriotism is not enough"; many William Lloyd Garrisons, protesting "I will not equivocate; I will not retreat, and I *shall* be heard." The so-called bitterness of American public discussions is in part due to the complete devotion of the speakers to the inner light of their conscience. Doubtless they are frequently mistaken in their judgment, but there is far more hope for a nation with a multitude of such religious-minded advocates and willing to give them all a hearing, than there is for a nation where individual conscience has died and a hearing is granted to none. Faith in a just and sovereign God is the bulwark of our freedom.

The third doctrine which is common to democracy and Christianity alike is the idea of human progress. If the citizens in a democracy did not believe in progress, they would be tempted at any time to accept the present situation and the present

administrators, with a consequent surrender of their right to choose new leaders and new policies. It is the divine discontent with things as they are that forces democracy to progress and to preserve its own free functions.

Likewise, if Christians did not believe in human progress, why pray that the Kingdom should come and God's will be done on earth? Is this merely an escape, a surrender on our part and a prayer of despair? Or is it the conviction of that great principle that Jesus enunciated, "My Father worketh hitherto, and I work." Our Father worketh and we must work to bring in his kingdom.

The early Christians believed that the Roman Empire would fall before them, as it did. Later Christians believed that the institution of human slavery could be uprooted from the earth, and it was. And still other Christians believed that kindly tyrants could be dethroned; that free peoples could rule themselves; that education and good roads and adequate food and shelter should be the common possession of all men. In part these things have come to pass, because religious-minded people believed and still believe that God has a purpose for mankind.

Dr. Robert A. Millikan, in December, 1938, said "because of the freedom of religion in this country, the Christian churches have had the opportunity, already partly realized,

to demonstrate to the world how the religious life of a nation can develop simply and rationally, completely divorced from the sort of superstition and unwholesome emotionalism that have been the bane of most religions in the past."

What hope for America? The hope for America arises out of the fact that these great doctrines of the worth of man, the sovereignty of God, and the fact of progress will be taught to an increasing number of children and young people who will come to their citizenship with no such obscure notions of Americanism and of Christianity as some of us have had. The churches must be alive to their opportunities. The public schools, while not able to give the religious history of these doctrines, can give their ethical import. The colleges must develop a philosophy of citizenship that will send their graduates into the public life of the nation with an understanding of their duty to their fellowmen, the demands of a just God and the direction of social progress, which we lacked when our formal education ended.

There is more hope for America to become a great social brotherhood than any other nation has had in history. The hope for American democracy is in un-uniformed, unregimented, unaffrighted free citizens who know their rights and their duties, and who worship God according to their own conscience.

Amos, Prophet of Our Day

By Osborne L. Schumpert*

"But let justice roll down as waters, and righteousness as a mighty stream." Amos 5: 24.

AMOS is preeminently the prophet of our day. His writing, though penned more than twenty centuries ago, is far more modern than any "book of the month." He watched a civilization crumbling because its rotting foundations could no longer sustain its weight. With unmatched skill he diagnosed the causes of decay and set forth the only hope for the nations whose sands of time had about run out. True, the words of the seer went unheeded but perhaps the sons of our day will be wiser than the fathers of old. For the wheel of history has revolved until once again the scene is the same that Amos knew.

The prophet proclaims the righteousness of God. He in whom we live, and move, and have our being is righteous in his own nature and in every relationship with his creatures. He demands that they be righteous in their dealings with him as well as with one another; for God is deeply concerned about the righteousness of his people. When a merchant sells goods with a faulty balance; when the widow is dispossessed and left in the street to suf-

fer; when justice is corrupt and bribes are common—and what town in this land of ours is free of such practices—these evil deeds are not done in secret. The eyes of the Lord are upon them. They will bring judgment and punishment.

Amos is a great book of social justice. It decries man's inhumanity to his fellow man. The rich are condemned, not because they are rich, but because their wealth costs the happiness of the poor as well as the sacrifice of their own character. In that day as in ours, the rich grew richer while the poor were ground under foot.

The prophet was commanded to preach the righteousness of God to an unrighteous generation. The content of his preaching is interesting, pronouncing judgment on the surrounding nations as well as on Israel. He condemned the Syrians for atrocities and cruelties in warfare; for destroying women and children with military might. The Philistines were denounced for making slaves of conquered people; the Phoenicians for breaking treaties; the Edomites for a malicious and implacable spirit. Edom allowed her anger to tear perpetually; she

* Minister, First Presbyterian Church, Belmar, New Jersey.

kept her wrath forever. Ammon was an aggressor nation. She waged heartless warfare for no other reason than to enlarge her borders. And so on. It reads like the headlines of our daily press. Change the names and no one would ever suspect that this ancient writing had not come out of the travail of our day.

It is the bold declaration of Amos that unrighteousness rots the foundations of any civilization so that it is only a matter of time before it topples in ruins. This has to be true because our world is governed by law and order and to defy physical law is to invite punishment. Thus only a fool would attempt to plow the sea with oxen or run horses upon the rock for such conduct means certain death. But equally foolish is it to turn justice into gall, and the fruit of righteousness into wormwood; for in the moral realm, as in the physical, law is immutable and unrighteousness cannot endure because within it are the seeds of death. This must be eternally true if God is righteous in his own nature and the righteous ruler of the universe. We cannot escape this fact if we accept the revelation of the living God; and if we give up our faith in God what profit is there? For then whirl is king and all hope is crushed.

But the sternness of Amos is shot through with tender compassion. He is not a destructive critic but a

man of God who knows the way out. And the way out is of necessity along the path of righteousness. "Let justice roll down as waters, and righteousness as a mighty stream." Here is one of the great passages of the Old Testament and the very heart of the prophet's message. An unrighteous civilization can be saved only if men turn and seek good rather than evil. The word "seek" is significant. Righteousness does not descend upon us while we sleep. Men have to search for it with zeal and earnestness. They must "hate the evil, and love the good" with such intensity that the urge to do something about it cannot be stifled. Not until such a spirit grips the heart of a people will corruption be wiped out even as justice and righteousness flood the land.

In one of Browning's poems he has described a house of murder, greed, and passion. It is a cold, forbidding place that must surely fall under the weight of its own sins. Then, on an exquisite summer morning, Pippa passes by; young, innocent, righteous, happy, she sings as she walks. Through an open window of the foul house the song of the righteous is heard, coming with its healing ministry. When will we learn that righteousness alone exalteth a nation, or a civilization, and that if we are to escape the fate of an earlier age we must "let justice roll down as waters, and righteousness as a mighty stream?"

Education for Democracy

An impressive feature of the Congress on Education for Democracy held at Teachers College, Columbia University, during August, was the recurring emphasis on the spiritual foundations of democracy. We present portions of two significant addresses given on that occasion.

DR. CHARLES A. BEARD, *Historian:*

In the early days of this nation, the term democracy, when used, was generally applied to direct popular rule in small communities, such as the city states of antiquity; and by a study of history leaders among the founders of the Republic reached the conclusion that this type of government led inexorably to tumults, to ruthless attacks on persons and properties, and finally to the triumph of despotism. . . . Only by slow and halting processes have Americans arrived at the application of the word democracy to the government and society of the United States. Nothing like official sanction was given to this usage until 1917 when President Wilson declared that the war on the Central Powers of Europe was a war for democracy. . . .

When . . . we concentrate our thought upon experience in the United States, we find six enduring elements now intertwined under the prevalent conception of democracy: popular government within a span of time, efficiency in function, sustaining economy, civil liberty, ap-

propriate education, and the spirit of humanity and enlightenment which lifts men and women above the beasts of the field and confers upon them moral rights and social duties. . . .

Both in conception and practice popular government in the United States transcends any superficial definition of form at a given moment. It is democratic in the sense that all high public authorities endowed with political power over lives and properties are chosen directly or indirectly by popular vote and in the long run the sustained and matured will of the duly constituted majority is allowed to prevail. Here popular sovereignty and the time span are combined. Under this system, no mere majority of men and women at any momentary election of public authorities or in any given legislative assembly can immediately compel the enactment and enforcement of any law they are pleased to demand amid the heats and tumults of a single campaign. If such immediacy is an essential element of democracy, then America has never been and is not now a democracy. . . . In no

sovereign matter does the snap judgment of a majority or a plurality given at a mere moment have the force of law. Our system, in respect of great issues, allows for the time element and guarantees that prudence and daring, conservatism and radicalism, may each have its day in court, that discussion and education may intervene, that pleas and counter-pleas may be heard, and that decision may be matured.

. . . Unless the agencies of popular will can legislate appropriately and administer efficiently, then democratic forms will perish, no matter what oceans of ink are spilt and what flowers of eloquence bloom in their defense. . . .

. . . Ringing through utterances like the tones of a clear bell is the warning thesis: A wide diffusion of property and a general equality of condition are the very foundation stones of popular government; a high concentration of wealth is incompatible with universal suffrage; a broad distribution of opportunity and assurance to labor is necessary to the security of republican institutions; the revolutions which have shaken other societies to pieces have sprung from the antagonism of private interests and popular power, fired by ambitious leaders. . . .

. . . Not curtailment but expansion of production is now a primary need of American democracy. Our output of wealth must be materially increased and there must be a dis-

tribution of employments, goods, and services wide enough to afford those opportunities and assurances upon which popular government rests and must ever rest. If the wisdom is lacking, force may be offered as a substitute. Nay, if history is any guide, force will be offered.

. . . Behind all beneficent institutions of society, ever helping to sustain them, is that elusive but potent force known as the humane spirit. This spirit has ever been affiliated with and expressed in the noblest philosophies that have commanded the allegiance of hearts and minds since the beginnings of civilization. It has been associated with all great religions. Trampled upon by power, crushed by the organization of interests, the humane spirit endures in many forms, under varied professions of faith, and offers the strength of justice and mercy against the effronteries of tyranny and the angers of brute destruction.

If our powers are to be effectively applied in sustaining the forms and achieving the ends of popular government, this humane spirit must be cherished and quickened, and ever brought to bear as a dynamic element in the enrichment of life. Knowledge is not enough. Science is not enough. Both may be employed to kill as well as to heal. Accumulated facts, though high as mountains, give us no instruction in human values and the choices of

application. It is the humane spirit that points the way to the good life.

President FRANK P. GRAHAM, University of North Carolina:

. . . The American dream is the companion not the foe of freedom. It is clear to all that human beings are not equal in physical, mental, and spiritual qualities and abilities. No theory or law can make them so. But they are all human beings, all members of the same great human family, and are all potentially sons of God. . . .

Our democracy is the free spirit of a self-governing people in the control of the sources of their common life toward the fulfillment of the American dream. American democracy would preserve the precious liberties of worship, assembly, speech, suffrage, lawful process, for person and property, and the press, regardless of creed, race, color or economic position. It would enlarge the historic Bill of Rights to include, as basic to all, provisions for the more equal educational opportunity of all the children in all the states; provisions for farmers as equal partners in our now lopsided economic society; for equality of bargaining power through the organization of workers, the cooperation of farmers, and the information of consumers; for the right to work and decent terms and conditions of the working life, and for higher levels of social security against the

hazards of modern society to lift the levels of human liberty; for American participation in international cooperation for peace and security against the hazards of an unorganized world community in which wars and depressions anywhere involve people everywhere; for intelligent production as a way of abundance and decent consumption as a way of life; and for an abundant distribution of the good life in the eternal adventure toward the Kingdom of God to which America would dedicate both education and democracy.

. . . As America may with new faith turn to both education and democracy, may we, as teachers and citizens, turn for guidance to Him who was at once the Greatest Teacher and the Supreme Democrat from whose teachings and life came the foundations of freedom and democracy in the modern world. . . .

In the midst of such a world we turn in humility and need to the ways and hopes of freedom, and democracy and the little tried guidance of Him who joined teaching and life; who said, "Know the truth and the truth shall make you free"; "I am come that you might have life and have it more abundantly"; and "Suffer the children to come unto me and forbid them not for of such is the Kingdom of God." Upon the teachings of the Master Teacher we take our stand for education and democracy.

Cleveland's Labor Temple

*By Clem E. Binger**

WHILE the Cleveland Labor Temple project is still very much in the experimental stage, the results are encouraging and indicate both a strong conviction of the need for such an institution and the difficulties to be encountered in carrying its purposes to completion.

In July, 1939, one of the stronger labor unions in Cleveland approached a Presbyterian minister about working with them in an advisory capacity. While appreciating deeply their confidence which he has won over a period of many years, the minister made it clear that his interest in the labor movement was primarily Christian and not secular. To which, these unofficial representatives of the union, replied, "Then why not some sort of Labor Church?"

Another minister in Cleveland Presbytery, hearing of this overture from a labor group, immediately called together as many interested Presbyterian ministers as were not then on summer vacation and to this luncheon meeting came also unofficial representatives of a brotherhood, a C. I. O. union, and an A. F. of L. union. So great was the "unofficial" interest of both Presbyte-

rian clergy and labor leaders that an exploratory committee of seven was appointed to go further into the plausibility of a Labor Temple plan for Cleveland.

The labor group having little sympathy with denominationalism urged that our movement be interdenominational and inter-faith, and during the summer and autumn, the exploratory committee organized at the luncheon meeting met frequently with inter-faith and inter-labor men and women. It is too early to predict the exact form this worthwhile project will take. Because as it developed it has enlisted interdenominational rather than inter-faith support, it has been decided to organize the "Cleveland Religion and Labor Center" on a Protestant basis. The administration of the Center will be in the hands of an Operating Board of eighteen members. At least five of these, at the insistence of the labor group will be Presbyterians, and individual Jews and Catholics will be included in the board membership.

Although many interests and points of view must be considered in such a project, all groups concerned have agreed to the following statement of purpose:

* Minister, Cleveland Heights Presbyterian Church, Cleveland, Ohio.

"Believing there is need in Cleveland for common meeting of religious and labor groups as such, we, a voluntary inter-faith and labor committee, support the following statement:

"We believe in the application of the principles of justice, kindness, honesty, brotherhood, and goodwill to the problems of everyday life. We believe it the duty and opportunity of religious and labor groups to make this application to the daily relationships of modern living. We believe that the problems of our community life and in particular problems in the field of labor relations must be faced in the light of these principles.

"Most men will agree to this in general, but it is difficult to make the specific application and the direct contact. To afford a meeting ground, to provide contacts, to promote mutual fellowship, to bring religion closer to labor and labor closer to religion, is our aim, and we believe a program directed to this end should be provided.'"

Encouraging progress has been made in the projection of a program for the proposed center and an out-

line of "Suggested responsibilities and program features for the Cleveland Religion and Labor Center" has been prepared. Twenty-one excellent activities are listed among which the following are of particular interest:

Sunday morning services in a city church and at the center.

City-wide Sunday night church-labor meetings and forums.

Special lecture courses and classes on politics, economics, art, psychology, mental health, world history and problems, and the like.

Weekly review of books especially relevant to religion and labor.

Labor college beginning with short term.

Religion and labor courses for labor and church groups.

Cooperation with local church and denominational social action committees and with unofficial religious social action groups.

The presbytery of Cleveland rejoices that the labor group first approached one of its number and that he with others of social vision have been able to cooperate in the development of this challenging Labor Temple project.

Opportune indulgence should not undermine ideals, which mean nothing unless they consistently guide living.

Sponge-Minded or Critical?

*By Edgar Dale**

PEOPLE can be roughly divided into two classes—the sponge-minded and the critically minded. The sponge-minded absorb with equal gullibility what they see at the movies, what they read in the newspapers, what they hear over the radio. They are the passive viewers, readers, listeners. Fair game for advertisers, they it is who put down \$350,000,000 for patent medicines each year. Even in their student days, they accept without a flicker of mistrust what the textbook says or what they hear from the platform. Porous as a sponge, their minds absorb but do not assimilate.

The critically minded are active, not passive, in their reception of the printed and spoken word or the motion picture. They constantly ask: "Is it true? Where's your evidence?" and "What do you mean by 'true'?" They search out hidden assumptions, unwarranted inferences, false analogies. They are the good-natured sceptics and sometimes, unfortunately, they become the soured cynics. In the school, they give the ill-informed and inaccurate teacher many an unhappy moment, but they are our only hope for progress.

John Dewey has aptly stated that "this is the era of bunk and hokum . . . there is more of it in quantity; its circulation is more rapid and ceaseless; it is swallowed more eagerly and indiscriminately than ever before." Obviously, there is need for the extension of rational methods of attacking experience as opposed to the irrational and emotional acceptance of propaganda. There is accumulating evidence that this can be done with varying degrees of success depending upon the mental abilities of the students and the techniques of instruction.

One of the major errors that we have made in the field of secular and religious education is the assumption that clear and rational thinking results directly from a mere accretion of facts. The quite accurate statement, "You can't think without facts" becomes subtly and incorrectly transformed into the doctrine, "You *can* think if you have the facts." Nothing is farther from the truth. Dr. Ralph W. Tyler, now chairman of the department of education at the University of Chicago, discovered in his researches at Ohio State University that a low correlation existed between possessing factual information and the ability to use that in-

* Associate professor, Bureau of Educational Research, Ohio State University.

formation through applying it to new problems. Our cue here is to use information-getting not as the end in itself but rather as a means to the solution of problems—problems vital in the life of the child or the adult.

One of the basic difficulties which we face today is to get a realistic, accurate understanding of the world in which we live. Can we uncritically accept the picture of the world presented by newspapers, the radio, and the movies? If we were to do so we would assume that crime and violence are the rule and not the exception; that the only really smart people are those who appear in the society columns, wear fine clothing, go to Miami in the winter, and spend their time in night clubs; that it is clever to drink; that all the important people in this world live in cities and are interested primarily in commercial pursuits; and that romantic love is the basic motivation for human living.

This is the impression the uncritical movie-goer, radio listener, and newspaper reader gets; but the

picture changes considerably when the alleged facts found in these three major media of communication are not accepted gullibly but are questioned intelligently. Fortunately, this more rational approach to the problems of human living is growing.

The consumer of things and of ideas is having his day in court whether it be through assistance in propaganda analysis, through consumers' councils, or through actual education in discrimination as it is given in some of the churches, schools, and colleges of the nation, and through many types of adult education.

To choose wisely is to live well. And to choose wisely it is necessary to consider the consequences of alternate solutions. Genuinely moral and religious behavior comes when individuals make free choices based on such thinking. If we can develop a generation of young people who will think clearly and feel deeply about the present day problems, we need have no fear for the future of America.

"Let me commend to you this saying of Bernard Shaw; 'A gentleman is a man who tries, in one form or another, to put into life at least as much as he takes out of it.' In all ranks of society, the world is divided into those who live and those who lean; those who bear their share of the world's burden, and those who are clever enough to trip along unencumbered, leaving others to carry their loads."—Dean Inge.

*Is Our Penal System Christian?**

By William M. Justice

"**R**ARELY are the inmates of our jails and penitentiaries remembered in prayer by Christian people," said a socially-minded minister some years ago. I cannot recall having heard in public prayer a single reference to the thousands of human beings incarcerated throughout the nation and doomed to spend a part, or all, of their lifetime behind prison walls. They are the folk whom we condemn and then conveniently forget.

Our Lord identified himself with the criminal classes because of his divine compassion for all things human. Most of us have an even better reason—a most disconcerting kinship with them which might make us say with Goethe, "I have not seen a crime which I myself might not have committed." In truth, when we are quite frank about the matter, we are inclined to vote with Balzac who humorously refused to criticize criminals by saying, "I don't know criminals, as I have not associated with them, but I do know respectable people, and they are terrible."

Once the courts have sentenced a criminal to the penitentiary, the public generally washes its hands of the whole affair. But the real duty

of society, both to itself and to the criminal has only just begun.

Why does society punish its law-breakers by incarceration?

There are several main motives. The first is to protect society. A criminal at large is a menace. If society is to survive, murders, thieves, and rapists must be shut up where they will be unable to inflict themselves upon the public. In all cases of life terms, or death sentences, it would seem that this motive is being logically carried out. But only a small per cent of criminals fall into the above group. As former United States District Attorney Charles H. Tuttle has pointed out, ninety per cent of all criminals in our state and federal prisons are returned to society after serving a number of years.

For this reason it is vitally important that more attention be given to what happens to a man while in prison. If a criminal is returned to society a worse man than he was when he entered, which is many times the case, then society is less protected than it was before his punishment.

Because of this fact, then, the more immediate motive of our penal system should be correctional. Court sentences should be passed

* Condensed from *World Outlook*, September, 1939. Reprinted from *Religious Digest*, November, 1939.

and penal institutions built and maintained for the reformation of the individual criminal through discipline.

But how may bad men be made good? One group believes in "handling them rough." The other group believes that bad men are made good through discipline tempered by kindness; and for this reason the objective is to build up within the criminal self-respect, an incentive to work, and a regard for law and authority which in time will fit him to become a useful member of society. The latter view is the one adopted by the leading criminologists of the country.

There are also those who hold that punishment should act as a deterrent to crime. If punishment is not severe, they argue, the criminally disposed will thereby be tempted to crime. With a large section of the public, this view carries weight. But, judging by history, it does not seem to work out that way. During the seventeenth century in England over two hundred offenses were punishable by death, yet crime was rampant. In our own country severe penalties seem to increase crime. Almost curiously, the states that have abolished the death penalty frequently show a smaller percentage of murders than those which have retained it.

The fourth motive for sending criminals to prison is punitive. It is the old law of an eye for an eye.

This motive enters largely into the mind of the average jury, the judge who sits on the bench, and the outsider on the street. It is the chief argument for the death penalty.

A certain elderly Christian has made it his chief hobby to write letters of encouragement to men and women in death cells throughout the country. Heart-breaking are many of the replies to these missives, some poor wretches stating that on no other occasion had any Christian man or woman ever manifested an interest in their welfare.

To be sure, the value of these replies may be discounted by the circumstances under which they were written. Yet such incidents cannot but reveal that the average Christian manifests almost a total lack of concern for the individual criminal. The released criminal has a hard time reinstating himself in the public confidence to the extent of securing employment once the stigma of a prison sentence is upon him. He is forever placed outside the pale of the average person's concern.

Organized Christianity must certainly manifest a more personal interest in the individual criminal and be more ready to "rescue the perishing." It must also go further and concern itself with the study of the causes of crime, the reform of the social system which sends forth criminals by the thousands yearly, and the revision of an antiquated and

unchristian system of punishment.

This last will involve many changes in our present methods. Among other things, it will certainly mean that our prisons in the future will partake more of the nature of hospitals or schools for the socially delinquent rather than as places of punishment where society revenges itself upon its lawbreakers; that prison management will be in the hands of an improved official personnel trained in sound principles of penology and independent of politics; the establishment, as rapidly as possible, of appropriate institutions for the various types of offenders so that habitual criminals may be segregated from those of lesser criminal tendencies; the parole system extended and placed on a more scientific basis; and the equipping of our courts with adequate medical assistance of an impartial character.

It may also mean that permanent boards of trial, composed of an im-

partial body of thoroughly trained scientists, whose duty will be the weighing of evidence in court and the passing of sentence upon the guilty, may be substituted for our present ineffective jury system. Also perhaps the fixing of definite prison terms may be replaced in our practice; and, instead, criminals, like patients in hospitals, will simply be sentenced for the time necessary for their rehabilitation, their release to be determined by a competent board of prison directors who will continue to have oversight over all released prisoners and will automatically take them in charge in the event of repeated offenses.

In the past we have condemned our criminals and then forgotten them. But with the thief of old, the voice of thousands of society's outcasts will continue to whisper to the Figure on the cross, "Lord, remember me when thou comest into thy kingdom."

A Prayer

O Christ, who seest us all through eyes of compassion, and discernest not only what we are but what we may become, touch our eyes and our hearts that we may guess the hunger hidden in the hearts of men, and the loveliness and the magnanimity that wait on our faith for their revealing. To all scars and weakness which men bear from the past make us merciful; to all defeat make us forgiving, even as we have been forgiven. Help us to look on men's souls, struggling, thwarted as they are, with insight and understanding, that we may be to them revealers of thyself. Amen. —Eliot Porter.

Where Cross the

Director As *Social Progress* goes to press word is received that the Reverend Cameron P. Hall has accepted appointment as **S. E. A.** Director of the Department of Social Education and Action of the Board of Christian Education, effective at once, to succeed Dr. Charles J. Turck. Mr. Hall's deep interest in present day social problems, his conviction of the adequacy of the Christian gospel for their solution and his wide experience in social education and action in the Church qualify him admirably for the broad responsibilities of his new relationship, both as director of the department and as editor of *Social Progress*.

A pioneer in social education and action in the program of the Church, Mr. Hall was the first chairman of the Social Service committee of the synod of New York and of the committee of New York Presbytery. More recently, Mr. Hall was chairman of the S. E. A. committee of the presbytery of Madison and a member of the committee of the Synod of Wisconsin. For ten years as minister of Christ Church in New York City, Mr. Hall faced daily the problems of bad housing, under-nourishment, delinquency, lack of recreational opportunities and the many other community situations in an underprivileged city area with a heterogeneous population. Believing firmly in cooperation, Mr. Hall has been a member of the Industrial Commission of the Federal Council of Churches, chairman of the Peace Committee of the New York City Federation of Churches and for two years speaker on "The Church and the Social Order" in the Institute of Public Affairs at the University of Virginia. From 1921 to 1923 Mr. Hall studied in Scotland and England and later traveled in western Europe, Russia, the Near East and in Mexico. He participated in the leadership of the World Sunday School Convention in Norway in 1936, and of the Christian Youth and World Student Christian Federation Conferences in Holland, in 1939.

Education and American educators are placing increasing emphasis
Spiritual Values upon the need for the strengthening of the spiritual foundations in personal and social living. Extracts from addresses made before the recent Congress on Education and Democracy printed elsewhere in these pages are but one example of this significant trend. Ordway Tead, chairman of New York City's Board of Higher Education, speaking recently before the Association of Urban Universities, added his word when he urged a renewed interest in spiritual matters in education: "The process of secularization has

vedded Ways of Life

proceeded, certainly in urban institutions, to a point which is beyond all reason, sense, and public benefit," he said, and declared further that the question of how to re-spiritualize higher education was a problem "that is unanswered and unsolved."

The voice of science was also heard when Dr. Karl T. Compton, president of the Massachusetts Institute of Technology, stated that the foremost problem of this country's educational institutions faced with the challenge of the European conflict is to determine and follow such policies as will contribute to the maintenance of ideals basic to American life.

Commandments of Peace

Dr. M. Ralph Ward, minister of the First Methodist Church of Weymouth, Massachusetts, offers these "Ten Commandments for Peace" which every Christian may well practice daily:

1. Do not forget the stark tragedy, complete stupidity and utter futility of all war.
2. Remember daily the ideal of world peace to which you have committed yourself.
3. Be ready at instant call to sacrifice as much for peace as the soldier will for war.
4. Avoid dogmatic conclusions about specific international issues; remember the persons on both sides of each issue best able to know all the facts are uncertain of what course to follow.
5. Read and listen so as to keep informed regarding the present state of affairs, but avoid constant reference to scare headlines and news flashes.
6. Keep the lips from speaking words of hate and revenge against any individual or nation involved in international difficulty.
7. Do not impute selfish motives to those who differ from you in their solution for the crisis.
8. Forget not the many societies, organizations and thousands of individuals who in their own way and place are struggling as you are for world peace.
9. Be loyal to your merchants of peace and ambassadors of international goodwill who are making great sacrifices and breaking many precedents in order to keep peace.
10. Set no god above God, the Father of all, who is suffering with burdened humanity and cooperating with men in his struggle for peace.

A Litany for These Times

*By John J. Moment**

God of all life,
gracious, patient and compassionate,
who hast begotten us in Thy love,
who wouldst have us also love one another:

**Grant that as children of one Father men may dwell together on
the earth.** *Amen.*

In our hours alike of leisure and of labor;
in our ministries of mercy,
in the service we render through our several occupations,
in whatever clash of interests threatens to disturb our peace:

**Grant that as servants of one Lord men may dwell together on the
earth.** *Amen.*

In the commerce of race with race,
men of divers colors, creeds, and tongues;
in the counsels of the nations,
the barriers dissolved, of ignorance and pride and fear.

**Grant that as brothers of one blood men may dwell together on the
earth.** *Amen.*

In our homes and houses of worship, fields and factories, workshops and
markets;
in our pursuit of knowledge and beauty;
in the laws we write and the unwritten laws which bind us still more firmly;
in word and deed and thought:

**Grant that we may bear one another's burdens and so fulfil the law
of Christ.** *Amen.*

*O Lord our God, our King of old,
Whose might Thy works declare,
Our need in pity now behold,
In mercy hear our prayer. Amen.*

—*Presbyterian Tribune*

* Minister, Crescent Avenue Presbyterian Church, Plainfield, N. J. Dr. Moment found it effective in using this litany, for the choir to take the *amens*.

News Briefs

CLEVELAND, OHIO—Five hundred Ohio industrialists applauded Howard Coonley of New York, president of the National Association of Manufacturers, in an address in which he asserted that "big business wants peace, hates war and does not want to profit from war trade." He upheld national preparedness as the way to neutrality and peace; denounced profiteering and advocated fair relations between capital and labor under an amended Wagner Act.

PRINCETON, N. J.—Delegates from 18 colleges met recently to form a national alliance of student organizations opposed to war. A four-plank program was adopted, pledging the students "to do everything in our power to try to destroy the defeatist attitude of the American people who say we will inevitably be drawn into the European war," to make the American public "aware of all propaganda designed to lead us into war," to combat war profiteering and extension of credits to belligerent nations, and to "uphold democracy in America and safeguard civil liberties."

TORONTO—The Missionary Monthly, published by the Women's Missionary Society of the United Church of Canada, tells in its October issue, of the founding of a folk school in Ontario. The article notes the responsibility Bishop Grundtvig had for the starting of the folk high school movement in Denmark. Bishop Grundtvig conceived of these schools as providing "healing for our people." The Ontario school is sponsored by the United Farmers of Ontario and is located at Parkhead, Bruce County, in a large farmhouse. The curriculum includes economics, poetry, music, painting.

NEW YORK—The Committee for Refugee

Education has announced a program for the free teaching of English and other Americanization subjects to European refugees. The announcement said that twenty-one philanthropic organizations would cooperate in the plan. The committee plans to raise \$15,000 to carry on the work for a year, and it is expected that 10,000 students will receive instruction under such a budget.

BIRMINGHAM—Alabama members of the Disabled American Veterans have enlisted the aid of all Protestant churches in the state in their drive against indecent periodical and book literature. The campaign is directed against points where this type of literature is sold, and in order to cover the city in a comprehensive way groups are divided into precinct corps, each corps being responsible for all the newsstands and bookstores in its precinct.

NEW YORK—A summons for American Christians to observe 1940 as "A Year of Prayer" is being issued by the department of evangelism of the Federal Council of Churches. The suggestion provides that the customary universal Week of Prayer, Jan. 8-14, be made the beginning of "a nationwide 1940 Fellowship of Prayer"; that pastors and churches be urged to enroll, during and following the week, as many members as possible in the Fellowship of Prayer; and that the dominant theme of the year be, "Acknowledging the Lordship of Jesus Christ Over the Whole of Life."

NEW YORK—The executive committee of the Church Committee for China Relief voted in September that one million dollars is not too much to ask American Christians to give for China Relief this year (June 1939—June 1940). The first \$100,000 was received before the end of

October. The million dollars sought means one hundred thousand lives sustained for a whole year and many of them restored to self-support. Many churches are assuming self-determined quotas of lives, the committee reports. Denominational groups in different areas have accepted responsibility for their proportionate part of the suggested share for their states. A notable example is the Methodists of California undertaking to save 1,500 lives at a cost of \$18,000 as one quarter of California's minimum responsibility.

NEW YORK—A plea to President Roosevelt that "appropriate measures" be taken to prevent "exploiting the present crisis" for the financial profit of American citizens, and also urging the national government to indicate "at the earliest opportunity the terms upon which it is prepared to cooperate with other nations in the establishment of peace in Europe and in the Far East," was sent to the President about October 15 by the Federal Council of Churches. Dispatched in the form of an open letter to the President, the appeal was authorized by the Council's executive committee.

WASHINGTON—The White House Conference on Children in a Democracy has been charged by President Roosevelt with the task of reviewing the extent to which American children are deprived of those things essential to their development. Conference committees have been at work for several months assembling material for a report. It is the President's hope that the activities of the Conference will result in practical suggestions as to ways in which we may give greater security to children and a larger measure of opportunity to youth and thus to strengthen the foundation of our national life. The President has approved a recommendation of the Planning Committee of the Conference to call the entire Conference into session from Jan. 18-20, 1940. The com-

mittee expressed the opinion that at the present time the needs of childhood require particular attention and that events in Europe must not be allowed to divert our national attention from the task of strengthening our democracy from within.

COLUMBUS—Speaking before 20,000 Ohio farmers gathered for the first annual Farm Bureau Field Day, Governor John W. Bricker praised the work of the Farm Bureau cooperatives and declared his belief that in cooperation lies the answer to the economic and social problems of America. Speaking to one of the largest crowds ever assembled in the Coliseum at the Ohio State Fair Grounds, Governor Bricker declared: "This exhibits the ability and eagerness of Ohio farm people to do things through cooperation. If ever the economic and social problems of America are solved, if ever peace and security and contentment are brought to the world, it will be done by the people joining hands and working together with the same aggressiveness, fortitude and pioneering spirit as characterizes you—the farm people of Ohio."

NEW YORK—A fund for "missions affected by the war" has been authorized by the International Missionary Council. "German, French, and probably also British missions will need our help," says a statement issued by the Council. "The first test that comes to us in America" (of Christianity's determination to keep its bonds unbreakable) "is whether we will respond to the call for aid for the missions of the churches in the countries at war." Incomplete reports reveal that in Africa all the men of the German missions have been interned; in Tanganyika, Africa, immediate aid is needed; and in other lands German missionaries will probably need support because of inability to receive remittances from Germany. Remittances can go through one's own foreign mission board or through the

Council, 156 Fifth Avenue, New York. The Council's secretary is Dr. A. L. Warnshuis.

PHILADELPHIA—Some twenty nationalities, many of them at war, were represented in Federal Court recently as 238 new citizens raised their hands and swore allegiance to the United States. But just before they took their final oaths of citizenship, Judge Welsh advised the new citizens: "Don't let the animosities and hatreds of Europe spread here as they have in Europe. Let us stand shoulder to shoulder for America. When hatred and prejudice enter our hearts, when nations and individuals cast God out of their hearts, then Hell steps in."

WASHINGTON—The Church's Committee on Gambling (Great Britain) reports that the total receipts of the Irish Sweepstakes to July, 1939, were \$419,200,000. About half the amount received was disbursed as prize money. Before the passage of the betting and lottery acts in 1934 the amount subscribed in Great Britain was over 68 per cent of the total. In 1939, 23.28 per cent was subscribed in Europe including Great Britain. The agents of the Irish Sweepstakes in the United States have largely made up the loss, this country having contributed 55 per cent of the 1939 fund. Since the Sweeps, the voluntary contributions to Irish hospitals have become negligible.

NEW YORK—In the first survey ever to be compiled of the restraints upon religious liberty in the United States, the Civil Liberties Union has published a 48-page pamphlet calling attention to phases "commonly neglected by defenders of democratic rights." Entitled "Religious Liberty in the United States Today," the study carries a foreword endorsing moves for religious tolerance signed by religious leaders, educators and editors of various denominations in twelve

states. Setting forth the past and present-day infringements on religious liberty, the study concludes that the restraints are slowly giving way to a larger freedom in the United States.

News from Abroad

BRUSSELS, BELGIUM—The famous church of Saint Gudule was the scene, in October, of elaborate ceremonies, patriotic and religious, which included pilgrimages from different regions, the presentation of pageants, and other spectacles. The theme of this great nation-wide ceremonial was chiefly, to pray for peace; that Belgium be kept from war; that moral principles of right and justice may triumph if the war continues; that Christians and their churches may remain strengthened in unity despite the sufferings of the conflict; and that those who are to be wounded, killed, and otherwise victimized by the conflict may be consoled and relieved as efficiently and promptly as possible.

LONDON—A weekly "Christian News-Letter" edited by Dr. J. H. Oldham, a name familiar to Americans interested in the Oxford Conference of 1937, makes its appearance. It is produced by the Council of the Churches on the Christian Faith and the Common Life, in itself a guarantee that many eminent leaders will be heard from. Each week there will be a letter from Dr. Oldham and a second sheet which will consist of a single article on some one topic.

LONDON—The Free Church Council of England has asked the British Government to define its peace aims and suggested that any peace terms must include redress of wrongs done Poland and Czechoslovakia and redress of legitimate German grievances. A request to this effect, signed by the president of the council, Dr. J. W. Ewing, has been sent to Prime Minister Chamberlain.

Quotes

For what can war but endless war still breed?—*Milton.*

The Christian religion stands, not for peace at any price, but for righteousness at any cost.—*Bishop William T. Manning.*

Our will is the will to peace. Conscious of our strength we stand firm and unyielding in the defense of our democracy and its institution.—*Cordell Hull.*

Peace and democracy are the eternal goals of creative humanism. The great leaders of humanity therefore universally exemplify the spirit of character and peace education as a fundamental keynote for world unity.—*Frederick Kettner.*

Character, the only thing which can save the world, requires unity of intellect and emotion in service to a purpose founded upon a sane and Christian philosophy of life.—*"The Voice."*

True peace can only be had if under a true democracy public opinion guides government action on a plane that is reasonable, kindly, generous and constructive, and that refused to make appeal to force.—*Nicholas Murray Butler.*

In the long history of the race, we have learned a little about how to live our lives. We know that to close our minds to what is around us is to live lives that are meagre. We know that to do nothing to change the world around us is to miss most of the adventure of living. We have to accept our world and to want to change it, to take it in and to take it in hand.—*Dr. H. A. Overstreet, in Let Me Think.*

The surprising thing to me is that boys are under the impression that beer is not intoxicating. When I question a lad about his delinquent acts, I ask him if

he had any liquor. His answer invariably is "No, Sir, I just had a couple of beers." They don't seem to realize that beer is intoxicating. About forty per cent of the boys coming to my court are beer drinkers.—*J. M. Braude, Judge of the Boys' Court, Chicago.*

Let us with caution indulge the supposition that morality can be obtained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.—*George Washington, The Farewell Address.*

If we use scientific concepts instead of ideologies, we might discover a new way of life which would be based on reality. If life is based on reality we cannot fail. If it is based on philosophical or sociological ideologies, we will fail as we have already failed.—*Dr. Alexis Carrel.*

Every 22 seconds, a serious crime is committed in our supposedly civilized land; every day, from dawn to dawn, 33 of our citizens are murdered. Last year nearly 1,500,000 serious crimes, such as murder, manslaughter, rape, robbery, burglary and aggravated assault, and 13,000,000 lesser crimes such as frauds, forgeries, embezzlements, vice and other assaults, were committed. To be even more realistic, this means that one offense occurred for every 9 persons in America last year. It is most disturbing to realize that crime in some form or other will visit at least one out of every four homes this year unless drastic steps are taken. There are in America today over 3½ times more criminals than there are students in our colleges and universities.—*J. Edgar Hoover, April, 1939.*

Book Reviews

The Nazarene, by Sholem Asch. G. P. Putnam's Sons, New York, 1939. \$2.75.

Jesus of Nazareth continues to feed the stream of living literature, and when the author possesses literary talent, rich scholarship and deep reverence, the result is outstanding. For this is a powerful novel, powerful not only because of its dramatic handling, nor because of the sheer beauty of its flowing style, nor because of its effective characterizations—but powerful because Jesus has profoundly moved the author himself.

At first the story is told in the words of Cornelius, assistant to Pontius Pilate. Then the narrator becomes Judas Iscariot, and here the Galilean ministry is told. The final portion, which is almost one-half of the volume, consists of what a young student of Rabbi Nicodemus both saw and felt through the crucifixion and burial of Jesus.

Jesus towers as friend and Rabbi, as prophet and Messiah among the characters and in the scenes of these pages; but the scenes and characters themselves are amply portrayed. The Jerusalem of the Second Temple is fully described, and students of the New Testament will gain much local color here. The rulers of the Temple (the family of the High Priest and the Sadducees) are dealt with in full length portraiture. Two compelling characterizations run through the whole book, that of Judas and of Cornelius, the centurion; and two others, of only a shade less dimension, that of Mary Magdalene and of Nicodemus. The events and sayings of Jesus' ministry are all woven into the narrative, often with literal fidelity, always with spiritual sensitiveness. By a literary artifice, the story ends upon the note of Jesus as inescapable through the centuries.—C. P. H.

Christian Attitudes to War and Peace, by T. S. K. Scott-Craig. Scribners, 1938. \$1.75.

This is a scholarly and dispassionate study that every Christian who wants to do his Christian duty in a war-dominated world should carefully examine. First comes the discussion of Jesus and the ethic of love. The author concludes that they are right who claim that Jesus renounced "private war"—the use of the sword by the individual—and rejected the way of Rome, the military conqueror, and the way of those Jews who wished to bring in the new world order by violence. But whether this was a universal and immediate policy for all Christians to follow, or the ultimate ground and final goal of society, the evidence is too scanty to determine.

Second, the author discusses Augustine and his teachings of the two cities, the world and the City of God. Augustine recognized the necessity of force in judicial process and interpreted the teachings of Jesus so as to make it possible for an individual to protect by violence the rights of others in the troubled world of the fifth century. He gave "reluctant yet unflinching support to a just war."

Third, the author discusses the teachings of Luther and his famous justification of the office of the soldier: "If I think how it (the office of soldier) protects the good and keeps and preserves house and home, wife and child, property and honor and peace, then it appears how precious and godly this work is, and I observe that it cuts off a leg or a hand, so that the whole body may not perish."

Finally, Mr. Scott-Craig traces to modern day the thought of Grotius, the founder of international law. Grotius interpreted the pacifist teachings of Jesus as counsels rather than as commands.

Yet he worked out an alternative of conference and arbitration based on international law for all wars except defensive wars which he justified.

Mr. Craig-Scott concludes his invaluable study by the declaration that the immediate task before Christians is to "work for a truly international court and an effective international police-army." While unacceptable to many religious minds, this approach may have in it the suggestion that will end war.—C. J. T.

Mr. Valiant-for-Truth, Harold McAfee Robinson. Presbyterian Board of Christian Education, Philadelphia, 1939. Paper, 50 cents.

Here is an autobiography, written in what printers and editors know as "lower case," and so quite different from biographies as they usually come. It is the crowning testimony of a Christian; well balanced, rounded out and triumphant. A collection of prayers and familiar essays, this small book reveals Harold McAfee Robinson, robust and red blooded, a true friend of every man, withholding nothing that could be given. A thinker crystal clear, he knew theology and philosophy, history and the sciences. He loved music, art, literature, and the great out-of-doors.

His faith was like that of a child, and his moral courage heroic. As a churchman, he was loyal to his own denomination but served all denominations as did few others, for church union with him was a passion. As an administrator he was a genius, and knew how to replace outworn timbers while rebuilding his structures.

Christian education was his "this one thing I do." His address at the General Assembly of 1937 on secularization of education tore into shreds the arguments of those who think democracy possible without religion.

At his funeral, the fellowship of friends turned to a love feast as another Mr.

Valiant-for-Truth crossed over and "all the trumpets sounded for him on the other side." To family and friends he has left a heritage unforgettable and useful, of which this small volume is a constant reminder.—C. A. H.

Parole with Honor, by Wilbur LaRoe, Jr. Princeton University Press, 1939. \$3.00.

This thought-provoking book is a logical and needed addition to the increasing number of recent expositions concerning American crimes and criminals. "From a practical viewpoint and in non-technical style," it presents a practical solution to the problems exposed by J. Edgar Hoover, Courtney Riley Cooper, Sanford Bates, and others.

As the title of the book indicates, Mr. LaRoe's solution is parole, with honor and with adequate administration, for all but a few types of criminals from whom society should be protected permanently. Realizing that distrust of parole is widespread, the author makes clear that the release of prisoners under adequate restriction is not sentimentality, clemency, or a menace to the law-abiding section of society. Since all prisoners, except those sentenced for life or those who die in prison, are released within a shorter or longer period, the question for America to decide "is not *whether* the offender is to be returned to the community, but rather *how and when*." The thesis of the book is that he should be released when the rebuilding processes of the law fit him for release, with assurance of a job, a decent home, clean companions, close yet friendly supervision, and the prospect of returning to prison if he violates any of the rules of parole before his sentence has been completed. Thus, parole extends the prisoner's sentence and, properly administered, is imposed, not granted as a favor. Mr. LaRoe admits that parole as now administered is only partially successful.

Many factors must enter the situation if parole is to function effectively. The judge on the bench and the policeman on the beat must cooperate with the parole officer. The average citizen must be willing to give the parolee encouragement and a job. The social evils of unemployment, liquor, broken homes, and extreme poverty—all of which provide the roots of crime—must be abolished. Our state and county prison systems, with their brutality, their lack of segregation, and their indecent conditions which harden instead of rehabilitate prisoners, must be improved. The press and the public must be educated out of their present critical and even condemnatory attitude toward parole.

Mr. LaRoe has brought to the writing of this book wide, practical experience and strong Christian convictions. As a practicing lawyer and chairman and member of the Board of Indeterminate Sentence and Parole of the District of Columbia, he knows whereof he speaks. His outstanding contributions to the civic and religious life of the nation's capital bear eloquent testimony to his personal concern for the "weightier matters of the law—justice, and mercy, and faith." In *Parole with Honor*, he has written a "must" book for those who are concerned that Christian principles shall be realized in everyday living.—M. A. S.

The New Western Front, by Stuart Chase. Harcourt Brace & Co., New York, 1939. \$1.50.

This volume is concerned with the basis of an American foreign policy; as such it is most timely. It is also very up to date, for, although first published this year, it is now in a new edition, revised since the events of early September. The author's thesis is that it will be best for all concerned if we make our foreign policy truly American; not necessarily in an exclusive or selfish spirit, but with an intelligent and realistic appreciation of

certain facts. Nations vary among themselves; one hemisphere differs from another; no two countries are alike. Our foreign policy should therefore be based on the set of facts that go with our being the United States and not another Power; that go with our belonging to the Western Hemisphere and not to Europe; and that go with an age of improving bio-chemistry.

The author's penchant for interesting facts and figures is well known to a wide reading public; as is also the engaging manner in which he marshals them and makes their significance clear and arresting. These qualities are in evidence as Mr. Chase brings before us facts—historical, economic, political, geographical, social—that must be taken into consideration if our foreign policy is not to be compounded of pride and prejudice. Particularly valuable is the author's discussion of what national defense, freed from oratorical emotionalism, should mean; as also the place (or lack of it) of foreign trade in our national economy.—C. P. H.

The Church and the Political Problem of Our Day, by Karl Barth. Scribners, 1939. \$1.00.

Ever since 1933 when Karl Barth was still a professor of theology in Germany, he has been concerned with the problem of the relation between the church and the state, and his numerous monographs on the subject have multiplied of late. It is due to his uncompromising stand on this matter that he is now an exile from Germany, but he has not ceased to resist the political encroachment of National Socialism upon the church. Although he now speaks as a Swiss, his interest in the German church situation has not abated, nay, he has become the more outspoken. The most important political problem of our day, he is convinced, is National Socialism for its germ is not confined to one particular nation but threatens the whole world. As a political philosophy

National Socialism may or may not have any bearing upon the church of Christ, but as a religious ideology incorporating a plan of salvation it certainly does bear directly upon the conception and mission of the Christian church. It is in the latter sense that Barth thinks of National Socialism as a thoroughly anti-Christian opponent and as such must needs be repulsed by all Christians who take their religion seriously. In the light of much recent literature on this subject, in particular H. Rauschning's *The Revolution of Nihilism*, this latest brochure of Barth's will be welcomed by all those who are interested not only in the German church situation but in the implications for the Christian church of a totalitarian political philosophy.—H. T. K., Jr.

Essential Christianity, by Samuel Angus. Macmillan, 1939. \$2.00.

It is always refreshing to read a book in which the author grinds away at his axe from the foreword to the last page. This is such a book, and Professor Angus of St. Andrew's College, New South Wales, makes it as clear as crystal what he is about. He wants to divorce Christianity from creedalism, theology, institutionalism, history—in a word everything that obscures the fundamental essence of the Christian religion which he conceives to be Christlikeness. "Christianity," he says, "has expressed itself in history and institution, in creed and theology, in ritual and ceremony, in sacrament and worship and art." Yet with all this it lacks something, namely, due emphasis on "the magnitude of the ethical implicates of the Christian religion." It is not a "minimum" Christianity that Professor Angus is interested in but an "essential" Christianity which does not cause divisions among Christians but which unites them

on the basis of a common conviction that to be a Christian is to be like Christ. The author assumes rather too much that it is "theology" that has perverted Christianity, and that creeds have been the curse of the Christian religion. Moreover, Professor Angus' indictment that present-day Christianity is too doctrinaire, too institutionalized, too jealous of creedal distinctions, is not in accord with the tone and temper of the great world conferences of the Church held recently at Oxford, Edinburgh, and Madras. Accordingly, there will be wide agreement that this book points toward the right goal, but there will be disagreement as to the directions which it gives for reaching that goal.

—H. T. K., Jr.

Books Received

- Again the River*, Stella E. Morgan. Thos. Y. Crowell. \$2.50.
American Tomorrows, Wayne C. Williams. Revell. \$1.50.
Can America Stay Neutral? Allen W. Dulles, Hamilton Fish Armstrong. Harpers. \$2.50.
The Evangel of a New World, Albert Edward Day. Cokesbury. \$1.50.
Faces We See, Mildred Gwin Barnwell. Southern Combed Yarn Spinners Asso. \$3.
The Flowering of Mysticism, Rufus M. Jones. Macmillan. \$2.50.
Here Comes Labor, (People's Library Series), Chester M. Wright. Macmillan. 60c.
Living the Christian Faith, Edwin Ewart Aubrey. Macmillan. \$1.50.
The March of Fascism, Stephen Raushenbush. Yale Univ. Press. \$3.
The Pressure Boys, Kenneth G. Crawford. Julian Messner, Inc. \$3.
Shall We Send Our Youth to War? Herbert Hoover. Coward McCann. 75c.
Who Are These Americans? (People's Library Series), Paul B. Sears. Macmillan. 60c.

Let your nearest Presbyterian Book Store serve your needs for Christian education materials, books, and other publications. Philadelphia: Witherspoon Building; New York: 156 Fifth Avenue; Pittsburgh: Granite Building; Chicago: 8 So. Dearborn Street; Los Angeles: 311 So. Spring Street.

Radio, Music, Drama

In spite of war in Europe, it is expected that many international broadcasts usually heard in the holiday season will be on the air this year. Plans are being made to carry the Yuletide greetings of King George of England and President Roosevelt. Sacred choirs from home and abroad, many special services, and the singing of carols will usher in Christmas Day.

An established feature of radio's music calendar is the "New Friends of Music" Sunday twilight concerts broadcast from Town Hall, New York, at 6:00 p.m., EST, over the NBC-Blue network.

Dr. Walter Van Kirk, executive secretary of the Federal Council's department of International Justice and Goodwill, is again on the air Saturday evenings in "Religion in the News." This broadcast is heard at 6:30 p.m. EST, over the NBC-Red network.

The effect of the past upon the present is the theme which Cesar Saerchinger graphically illustrates in his series of talks, "The Story Behind the Headlines," each Friday at 10:00 p.m., EST.

"Wings Over Jordan," a program of religious talks and spirituals presented by outstanding Negro leaders and educators and a choir of 35 voices is heard over CBS stations, Sundays, 9:30 to 10:00 a.m., EST. At 12:30 Sundays, CBS presents the Salt Lake City Tabernacle Choir from the Salt Lake City auditorium.

Democracy in Action presented by CBS in cooperation with the United States Office of Education and recently lauded by Secretary of State Cordell Hull for its thoughtful attention to vital national problems, describes the working of Ameri-

can government. Sundays, 2:00 p.m., EST.

"Dawn in the West," a one-act play written by Helen L. Wilcox especially for the Church Committee for China Relief (105 E. 22nd St., New York), is available to churches in printed form. In addition to its dramatic presentation, the play is recommended for reading at meetings of church groups.

Of interest to cinema-goers is the announcement of these forthcoming pictures: "The Great Victor Herbert," "Kingdom Come" in which John Charles Thomas makes his first appearance in pictures, and "Swanee River" starring Don Ameche as the beloved Stephen Foster.

In a day when "the classics" seem to belong to another age, it is encouraging to note the prediction by one critic that "Abe Lincoln in Illinois" is likely to outlive this generation and take its place among the substantial dramas in the English language. The original cast, including Raymond Massey, is taking this Robert Sherwood play to many of the leading cities of America.

Helpful in presenting the program of Christian Education are: "Youth Gets Ready," a one-reel film, which shows Presbyterian young people training for leadership in summer conferences, in Presbyterian colleges, and on the campuses of state universities. (Department of Church Relations, 829 Witherspoon Building, Philadelphia, Pa.) "The Yoke of Learning," pictures the work of Christian Education through scriptural readings and eight dramatic episodes, easily presented. Copies are available at 15 cents each at all Presbyterian Book Stores.

Current Films

These estimates of current films are offered in response to the action of the General Assembly, 1932, requesting such a previewing service to be made available from the Department of Social Education and Action. The following evaluations are based on reports of the West Coast Preview Committee and other previewing groups.

The Great Victor Herbert (Paramount) (Allan Jones, Mary Martin, Walter Connolly) The life of one of the foremost of American composers pictured with grace, charm and the infectious spirit of the Victor Herbert music. Twenty-nine of his best-loved compositions are presented. Walter Connolly is the living prototype of Victor Herbert. **Family.**

Gulliver's Travels (Paramount) Technicolor Cartoon-Feature. Following the example so successfully set by Walt Disney with "Snow White," Max Fleischer has produced a feature length cartoon on a classic beloved alike by adults and children. Rare entertainment is promised for those who see the film. **Family.**

The Blue Bird (20th Century-Fox) (Shirley Temple, Helen Ericson) Twentieth Century-Fox has set itself the task of capturing the elusive charm of Maeterlinck, and those privileged to preview early takes of the film say this has been happily accomplished. "The Blue Bird" in Technicolor with the ever-engaging Shirley Temple as Maeterlinck's diminutive heroine is definitely a film to watch out for. **Family.**

First Love (Universal) (Deanna Durbin, Helen Parrish, Robert Stack, Eugene Pallette) Charming Deanna Durbin grows up and encounters romance as naturally and delightfully as she has accomplished everything else she has attempted for the films. Gaiety, laughter and much intriguing music characterize this picture. **Family.**

Alleghany Uprising (RKO Radio) (John Wayne, Claire Trevor, Brian Donlevy, George Sanders) A strikingly interesting historical film, depicting the flare-up in a Pennsylvania valley a few years before the Revolution, when the guns of the colonists first spoke in defense of liberty. Well acted and directed. **Adults and young people.**

Mr. Smith Goes to Washington (Columbia) (Jean Arthur, James Stewart, Claude Rains, Edward Arnold) One of the highlights of the film year, marked throughout with touches of Frank Capra's rare skill and artistry. It is a laugh-provoking story, with a serious side, in which patriotism and honesty of purpose are balanced against political intrigue. The patriotic appeal of the picture is forceful and unmistakable, although there is no attempt to introduce preaching or propaganda. A great screen achievement, which only a democracy could present. **Family.**

Among the month's best Short Subjects are:

The Bill of Rights (Vitaphone) Made in Technicolor, it tells the story of the origin of the historic document, the Bill of Rights, and the provision of the legislation for freedom of worship, of speech, of trial by jury, warranty of freedom against search and seizure and other rights and privileges not contained in the Constitution. **Adults and young people.**

Book of Books (Columbia) The infinite patience and skill required in the making of the Bible, presented in an exceptionally informative, artistic and dignified manner. **Family.**

Building of Boys (Columbia) An interesting outline of the fine influence on America's youth of the constantly increasing number of Boys' Clubs. Sportsmanship and cooperation in work and play are taught, camps and libraries are provided and the health of the boys is supervised. Excellent. **Family.**

Drunk Driving (MGM) A harsh and gruesome lesson, but a timely and much needed one, proving that drinking and driving do not mix. **Adults and young people.**

The Monroe Doctrine (Vitaphone) The dramatic story of President Monroe's epochal document, one of the most important in world history, and its application to American progress through the presidential terms of Polk, Fillmore, Cleveland and Theodore Roosevelt. A timely subject and a vital factor in teaching Americanism to audiences everywhere. Exceptional. **Family.**

Acres of Plenty (RKO Radio) An interesting and instructive picture showing the migration of the Dust Bowl farmers to the fertile fields of California. Good. **Family.**

Reference Materials

✓ Check Your Program—for Social Education and Action

Christianity Confronting War, by Hugh Vernon White. This special issue of *Social Action* is just off the press. The purpose is to present in clear, concise form the results of the discussion which has been carried on in many groups during the last twenty years as to the Christian position in relation to the issues created in time of war. The chapter headings suggest the problems which are clearly and helpfully discussed: "Root Causes of War; The Christian in Time of War; The Church in Time of War; and The Constructive Task of Christianity. A study outline, source list, and a brief discussion of the important problem of propaganda make the pamphlet especially usable for church and community groups. *Council for Social Action, 289 Fourth Avenue, New York. 10 cents.*

How to Keep America out of War, by Kirby Page. Written in Mr. Page's characteristically forthright style, this pamphlet will be read by those of all shades of opinion eager to consider every possible solution for the urgent problem. The author deals with the challenging problems of the causes and consequences of war, the elements of a sound foreign policy for the United States, plans for strengthening American democracy and a program of individual peace action. *American Friends Service Committee, 20 South 12th Street, Philadelphia, Pa. 15 cents.*

Frontiers of American Life, by Mark A. Dawber. A compilation of radio addresses broadcast by the author during the past summer. The successive chapters deal with the American Indians, problems of rural and city life, the culture and needs of the Southern Mountain people, the Negro and immigrant peoples. It is a popular and competent account of the interests and services of the home mission movement in these important fields of social service. *The Home Missions Council, 297 Fourth Avenue, New York. 25 cents.*

Debts—Good or Bad and State Trade Walls. These are the two most recent Public Affairs Pamphlets. The first is based on a study of the changes in our national debt structure during the depression years 1929-1937, made by the Twentieth Century Fund. It discusses the source and function of debts in our economic structure, debt adjustment and findings and recommendations. The second pamphlet deals with state trade barriers, their adverse effect on industry and domestic commerce and possible legal and educational measures to overcome the evils of this domestic tariff problem. *Public Affairs Committee, Inc., 30 Rockefeller Plaza, New York. 10 cents each.*

Social Progress. One minister carried this item in his church bulletin: "Social Progress, a magazine published by . . . contains more of value than several ordinary magazines. . . Here is part of one table of contents: From Futility to Faith; Disciplines of Peace; Must the Church Save Itself?; War and the Christian. In addition there are News Briefs, Book Reviews, Radio, Music, Drama, Current Films items, etc. What a congregation this would be if every family had access to this magazine." *Subscription price, 50 cents a year.*

Christian Education Materials

Christian Education Leaflets and Visual Aids. Of special interest to those concerned with improving local community life are study, reading, and program materials listed under the headings: Young People's Division, Parent Education and Family Religion, Social Education, and About the Work of Christian Education. *Free at all Presbyterian Book Stores.*

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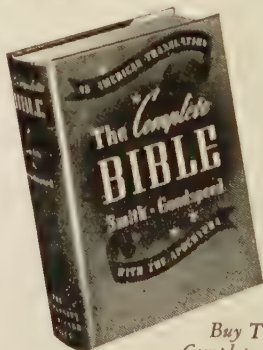
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S. E. A. Bulletin

Recommendations—The Committee on Social Education and Action of the Board of Christian Education at its last meeting voted to “urge local church, presbytery, and synod committees to work toward the elimination of beer, wine, and hard liquor advertising over local broadcasting stations.

The Committee on Social Education and Action, at the same meeting, made the following recommendation, which is hereby forwarded to synod and presbytery chairmen as directed: “Voted—We note that the question of revising Section XXIII of the Confession of Faith is being brought again to the attention of the presbyteries. The committee feels that the matter contained in this proposal is of great importance to the Christian Church. In order that any action which the presbyteries may take, either affirmative or negative, may be based on a clear understanding of the issues involved, the committee urges the presbyteries to give the most careful and open minded study to it and report their findings to the General Assembly.”

Reports from S. E. A. Chairmen are encouraging.—There seems to be a growing recognition of the social aspects of the gospel and the responsibility laid upon the church-at-large and upon the ministers of particular churches to consider the specific social needs of their own communities and to encourage concern and study of problems of national and international import and the relation of the church to them.

Copies of many excellent reports made to synod and presbytery are coming to this office and more important, these in many cases are accompanied by accounts of interested and often warm discussion and debate. It is reported that more frequent and active discussion in presbytery is urged so that the S. E. A. idea may

be “sold” to ministers and elders as the best approach to the church groups; that conferences of leaders of various groups in the church are recommended; that some opposition to presentation of social issues to the general church group is expressed. A frank facing of economic and industrial issues, questions of housing and relief, the liquor and gambling problems is indicated in these reports also. More persistent than any other perhaps is the concern for the European situation and the relation of our own foreign policy, our domestic affairs, and the responsibility of the church and all Christians.

Social Progress—We express our appreciation for the fine cooperation of S. E. A. chairmen in promoting SOCIAL PROGRESS. Many requests for sample copies have been received and a limited but on the whole gratifying subscription response has resulted. We are confident that this is only the beginning of a successful promotion effort. One synod report carried an announcement of SOCIAL PROGRESS and urged pastors to secure subscriptions among church members and called attention to the leaflet and other materials on display provided by the Department of Social Education and Action.

Gambling—The S. E. A. committee in the presbytery of New York prepared a report to presbytery with reference to the Pari-Mutuel Amendment scheduled to come before the voters at the November election with the recommendation that ministers inform their people of the dangers of this amendment and urge its defeat.

Employment Service—New York Presbytery’s committee on social education and action has for more than a year been fostering an employment service, which has been carried out effectively by elder, Mr. Knott, in cooperation with the West

Side Y.M.C.A. The report of operations for the first year to July 15 showed that 63 churches and chapels had used this service, 48 of them having had at least some of their people placed in jobs. 179 regular or permanent positions were secured, 52 temporary positions and 21 casual jobs, a total of 252.

Peace Education for Children—More than 6,000 children from vacation church schools saw the pageant, "Building for Peace," at the Temple of Religion at the World's Fair in New York. From 250 to 300 children, including those from St. Augustine's Presbyterian Church and Christ Presbyterian Church, took the main parts in the pageant which was under the direction of the Metropolitan Federation of Daily Vacation Bible Schools. They had been trained for their parts by teachers in the local schools. Cooperating in the project were Dr. Henry Natsch Fumald and Rev. Warren Blodgett, field representatives of the Board of Christian Education.


In one church children had been studying a nature unit. After the pageant they were so interested in world problems that they could not find time to continue their nature study. In another church, as a result of the pageant, the primary children prepared a beautiful and effective litany on peace.

About 500 adults, not affiliated with the federation, saw the pageant. Two Jewesses were sent by their rabbi to see it. Two women from Wisconsin were so in-

terested that they asked if they might produce it in their own church.

Calendar of Events

- Dec. 10—Universal Bible Sunday.
- Dec. 24—Christmas Sunday.
- Dec. 25—Christmas Day.
- Dec. 31—New Year's Eve (Sunday)
- Jan. 1-7—Week of Prayer.
- Jan. 12-16—Home Missions Council and Council of Women for Home Missions (annual meeting), Indianapolis, Ind.
- Jan. 14—Interdenominational Home Missions Sunday.
- Jan. 28—Presbyterian Young People's Day.
- Feb. 4-10—International Council of Religious Education, Chicago.
- Feb. 7—Ash Wednesday.
- Feb. 7-March 24—Lenten Period.
- Feb. 9—World Day of Prayer for Missions.
- Feb. 11—Race Relations Sunday.
- Feb. 18—Day of Prayer for College Students.
- March 17—Palm Sunday.
- March 22—Good Friday.
- March 24—Easter Sunday.
- April 24—General Conference of the Methodist Church, Atlantic City.
- May 22—General Assembly of the United Presbyterian Church, Buffalo, N. Y.
- May 23—General Assembly of the Presbyterian Church, U.S.A., Rochester, N. Y.
- June 6—General Synod of the Reformed Church in America, Buck Hill Falls, Pa.



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